613 become so large that over many generations
608 members of distant segments forgot that they
621 were matrilineal kin, ceased to observe joint pollution, and finally broke the rule of exogamy. One case of this came to my notice in the Cochin village I studied. A man and woman of two lineages which were not enangar, and for some reason unknown to my informants, had never been known to intermarry, entered into a liaison. Certain elders of the village then began to look into the history of the two lineages and to wonder whether long ago, they might have been matrilineal kin or putative matrilineal kin by joint performance of the [50] tali-rite. As they were unable to foist their doubts on to younger members of the village, however, the liaison continued and thus what was probably an ancient tie of lineage exogamy was tacitly broken.

[597] Cases of extinction of a lineage were rare, since if one property group were without women in any generation it was customary to adopt one or more girls from collateral property groups of the same lineage and thus continue to perpetuate all the property-groups. In rare cases of the extinction of a lineage, its jenmam lands eschested to the king for reallocation to another lineage, and its kanam lands to the janmi. Today, the property of a group with no women is divided equally between surviving male members and inherited after their deaths by their wives and children.

613 (4) Succession and Segmentation in the Lineage
●587 Among retainer Nayars whose lineages owned

613 no political office, the role of oldest man of the
587 lineage was unimportant. His voice was heard respectfully in the village assembly, he might be regarded as an authority on traditional custom, and he was accorded special respect as an arbitrator in village disputes. He had, however, no sanctioned authority within the lineage and could be set politely aside by the heads of its other property-groups in crucial matters affecting joint action by the group. Overall headship in the lineage became important only for desavaris, chiefs and royalty where political office was vested in the oldest man, [51] irrespective of branch. Even here, however, authority inhered chiefly in the political office and could be exercised (in a political sense) only over members of lower subcastes and (in a kinship sense) over members of the office-bearer's own property-group. A king, chief or village headman had no rights to interfere in the management of other property-groups of his own lineage, each of which had its separate karanavan as legal guardian of its members. Indeed in the case of most royal and chiefly lineages, the senior office-bearer had no rights to management even in the property-group into which he was born: he was set apart on a separate landed estate and headship of his property-group passed to the next younger man. The dimension of authority, like that of economic cooperation, was therefore absent from the lineage and inhered instead in the hierarchy of political offices on the one hand, and in individual property-groups on the other.

613 Within each lineage, even today when it may

592 (except for cleaning) only by men of the group
342 and their male visitors. Within, a passage leads to the central courtyard, round which
[352] rooms open off on two or three sides. These include the ancestor-shrine of the group, several store-rooms for clothing, vessels and paddy (stored in carved wooden chests), one or more bed- and [55] sitting-rooms each containing a bedroll, bench, wooden stools and a rope to hang clothes; and a small room used by women during their delivery and menstrual seclusions. Beyond the courtyard to the west is a long narrow dining hall with a large kitchen behind it, and behind this the back verandah occupied only by servants, women and children. Upstairs may be four or five empty bedrooms in which women receive their visiting husbands. Men born into the group seldom enter the upstairs' rooms and may not use the women's staircase.

[427] Outside in the courtyard a separate building
[987] may be devoted to storing paddy paid as rents
[343] by the group's tenants. The upstairs of the building is often set aside for the karanavan's[1] use; here he sleeps, is served with food by women of the house, entertains his friends and keeps records of the group's economic transactions. If the group is large, a second separate building is often reserved for junior men to sleep, read and entertain friends when they are
593 not visiting their wives. In village headmen's
342 and chiefly property-groups whose women often have Nambudiri husbands, a separate building with its own kitchen, granary and Brahman

[1] [Eldest man of the property-group --- Analyst]